MY LORD MARQUESSE 41
OF

ARGYLE

HIS

SPEECH

upon the

SCAFFOLD,

the 27th of *May*, 1661.

As it was ſpoken by himſelf, and written in Short-hand by one that was preſent.

AS ALSO, THE

SPEECH

OF

Mr. *JAMES GUTHRIE*

Miniſter at STERLING,

Which he delivered upon the Scaffold at the Croſſe of *Edinburgh*, immediately before he Suffered:

JUNE 1. 1661.

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MY LORD MARQUESSE OF ARGYLE HIS SPEECH upon the SCAFFOLD, the 27th of *May*, 1661.

As it was ſpoken by himſelf, and written in Short-hand by one that was preſent.

MAny will expect that I ſhould ſpeak of many things, and according to their ſeveral Opinions and Diſpoſitions, ſo will their expectations be from me, and conſtructions of me, but I reſolve to diſappoint many; For I came not hither to juſtifie my ſelf, but the Lord, who is holy in all his wayes, and righteous in all his works, Holy and bleſſed is his Name; neither came I to condemn others: I know many will expect, that I will ſpeak againſt the hardneſſe of the Sentence pronounced againſt me, but I will ſay nothing to it; I bleſſe the Lord, I pardon all men, as I deſire to be pardoned of the Lord my ſelf, Let the will of the Lord be done, that is all I deſire.

I hope that ye will have more charity to me now, then ye would have had at an other time, ſince I ſpeak before the Lord, to whom I muſt give an account very ſhortly; I know very well that my words have had but very little weight with many, and that many have miſtaken my words and actings both: Many have thought me to be a great enemy to theſe great works that have of late been brought to paſſe; but do not miſtake me good people, I ſpeak it in the preſence of the Lord I entered not upon the work of Reformation, with any deſigne to advantage my ſelf, or prejudice to the King and his Government, or Perſon, as my Will which was written in the year 1655. and thereafter was delivered to a Friend, in whoſe hands it yet remaineth, can ſhew. As for theſe Calumnies which have gone abroad on me, I bleſſe God, I know them to be no more; And as I go to make a reckoning to my God, I am free to any of theſe concerning the Kings Perſon or Government, I was real and cordial in my deſires to bring the King home, and in my endeavours for him when he was at home, and I had no correſpondence with the Adverſaries, Armie, nor any of them the time His Majeſtie was in *Scotland*, nor had I any acceſſion to his late Majeſties horrid and execrable Murder, by counſel or knowledge of it, or any other manner of way, This is a truth, as I ſhall anſwer to my Judge; and all the time his Majeſty was in *Scotland*, I was ſtill endeavouring his advantage, my Conſcience beareth me witneſſe in it; that is for that.

At this he turned about and ſaid, I hope Gentlemen ye will all remember theſe.

I Confeſſe, many look on my condition as a ſuffering condition, but I bleſſe the Lord, that he who hath gone before me hath troden the wine preſſe of the Fathers wrath, by whoſe ſufferings, I hope, that my ſufferings ſhall not be eternal; I bleſſe him that hath taken away the ſting of my ſufferings: I may ſay, that my Charter was ſealed the day, for the Lord hath ſaid to me, *Son*

be

be of good chear, thy ſins are freely forgiven thee, and ſo I hope my ſufferings ſhall be eaſie; and ye know the Scripture ſaith, *That the Captain of our Salvation was made perfect through ſufferings.*

I ſhall not ſpeak much to theſe things I am condemned for, leſt I ſhould ſeem to condemn others: It is well known, it is only for Complyance, which is the epidemicall fault of the Nation, I wiſh the Lord may pardon them.

I ſay, there was never an expreſſion in my Submiſſion and ſent to the Parliament of the contagion of the Times, which may by ſome be miſconſtructed, as if I had intended thereby to lay an imputation upon the work of Reformation, but I declare, I intended no ſuch thing, but it was only in relation to the corruption and failings of men occaſioned by the prevalency of the Uſurping Power.

Now Gentlemen, I think there are three ſorts of people that take up much of the World, and of the Nation: There are firſt the openly profain; and truly I might ſay, though I have been a Priſoner, yet have not had mine ears ſhut, I hear aſſuredly, that Swearing, Drinking and Whoring were never more common; never more countenanced then now they are; and truly if Magiſtrates were here, I would ſay to them, if they lay freely forth their power for the glorifying of God, by the reſtraining of theſe, they would fare the better; if they continue in not reſtraining of it, they will fare the worſe; I will ſay no more, but either let people ſhun profanity, or Magiſtrates reſtrain it, o aſſuredly the wrath of God will follow on it. Others, they are not openly profain, every one will not allow that, but yet they are careleſſe in that matter, if things go well as to their private Intereſts, they care not whether Religion or the Kirk of God ſink or ſwim; but what ever they think, God hath laid engagements upon *Scotland*, we are tyed by Covenants to Religion and Reformation, theſe that were then unborn are engaged to it, and in our Baptiſm we are engaged to it, and it paſſeth the power of any under heaven to abſolve a man from the Oath of God, for which Oath, I am preſently brought heer this day; they deceive themſelves, and it may be would deceive others, otherwiſe, (but I would caviat this) leſt people would think this

this an inſtigation of Rebellion from me, but they are very far in the wrong that think ſo, and that Religion and Loyalty are not conſiſtent, if any man think otherwiſe, Religion is not to be blamed, but they: It is true, it is the duty of every Chriſtian to be Loyal, yet I think the order of things is as well to be obſerved as their Natures; the order of Religion, as well as the nature of it; Religion muſt not be the Coak-boat, it muſt be the Ship; God muſt have what is his, as well as *Cæſar* what is his, and theſe are the beſt Subjects that are the beſt Chriſtians, and that I am looked on as a friend to Reformation is my glory.

There are an other ſort that are truly Godly, and to theſe I muſt ſay, what I fear, and truly every one hath reaſon to fear, it is good to fear evil; it is true, the Lord may prevent it, but if he do not, I ſee little probability of it. Theſe times are like to be very ſuffering times, or very ſinning times, and let Chriſtians make their choiſe, their is a ſad Dilimma in the buſineſſe, ſin or ſuffer; and truly, he that would choiſe the better party, will choiſe to ſuffer; Others there are, that will choiſe to ſin, will not eſcape ſuffering, they ſhall ſuffer, but it may be, not as I do heer; (turning him to the Maiden when he ſpoke it) but worſe; mine is Temporal, but theirs ſhall be Eternal, and when I ſhall be ſinging, they ſhall be howling; beware therefore of ſinning, what ever ye are aware of, eſpecially in theſe times: Yet I cannot ſay of my own Condition, but the Lord in his providence hath minded mercy to me, even in this world, for if I had been more favourably dealt with, I fear I might have been overcome with tentations, as many others are, and I fear many more ſhall be, I wiſh the Lord may prevent it, and ſo ſhould have gone out of the world with a more polluted Conſcience then through the mercy of God now I have: And hence, my condition is ſuch now, as when I am gone will be ſeen not to be ſuch as many did imagine: It is fit God take me away before I fall in theſe tentations, yet bleſſed be his Name that I am keeped both from preſent evils and evils to come.

Turning

Turning about, he ſpake thoſe to Mr. *Hutchiſon*, and then ſpoke to the People.

SOme may expect that I may regrate my own Condition, but truly, I neither grudge nor repine, nor do I deſire any revenge: And I declare, I do not repent my going to *London*; for I alwayes rather had ſuffered any thing then lye under ſuch reproaches as I did: I deſire not that the Lord ſhould judge any, nor do I judge any, but my ſelf: I wiſh as the Lord hath pardoned me, ſo he may pardon them in this and other things, and what they have done to me may never meet them in their Accounts. I have no more to ſay, but to beg the Lord, that ſince I go away, that they may be bleſſed that ſtayeth behind.

His laſt words, immediately before he laid his Head on the Block, after his Doublet was off, were theſe.

I Deſire you Gentlemen, and all that heareth me this day, to take notice; And I wiſh that all who ſeeth me might hear me, that now when I am entering to my Eternity, and am to appear before my Judge, and as I deſire Salvation, and do expect eternal Salvation and Happineſſe from him; from my Birth to my Scaffold I am free from any acceſſion by my knowledge, concerning Councel or any other way to His late Majeſties Death, and I pray the Lord preſerve His preſent Majeſty, and to pour his beſt bleſſings upon his Perſon and Government, and the Lord give Him good and faithfull Councellours.

And

And turning about to his Friends, he ſaid,

MAny Chriſtians may ſtumble at this, and my Friends may be diſcontented, but when things are rightly conſidered, my Friends have no Diſcredit of me, nor Chriſtians no Stumbling block, but rather an Encouragement.

THE

THE SPEECH OF Mr. JAMES GUTHRIE Miniſter at STERLING,

Which he delivered upon the Scaffold at the Croſſe of EDINBURGH, Immediately before he Suffered: *June* 1. 1661.

MEn and Brethren, I fear many of you be come hither rather to gaze then to be edified by the carriage and laſt words of a dying man; but if any have an ear to hear, as I hope ſome of this great Confluence have, I deſire your Audience to a few words. I am come hither to lay down this earthly Tabernacle and mortal fleſh of mine, and I bleſſe God through his Grace, I do it willingly and not by conſtraint, I ſay, I ſuffer willingly: If I had been ſo minded, I might have made a Diverſion, and not been a Priſoner, but being conſcious to my ſelf of nothing worthy of Death or of Bonds, I would not ſtain my Innocency with the ſuſpicion of guiltineſſe by my withdrawing, neither have I wanted opportunities and advantages to eſcape ſince I was Priſoner, not by the fault of my Keepers (God knoweth) but otherwiſe;

wiſe; but neither for this had I Light or Liberty, leſt I ſhould reflect upon the Lords Name, and offend the generation of the Righteous; and if ſome men have not been miſtaken or dealt deceitfully in telling me ſo, I might have not only avoided the ſeverity of this Sentence, but alſo had much favour and countenance by complying with the courſes of the Time, but I durſt not redeem my life with the loſſe of my integrity (God knoweth I durſt not) and that ſince I was a Priſoner he hath ſo holden me by the hand, that he never ſuffered me to bring it in debate in my inward thoughts, much leſſe to propound or to hearken to any Overture of that kind, I did judge it better to ſuffer then to ſin, and therefore am I come hither to lay down my life this day, and I bleſſe God I die not as a fool, not that I have any thing wherein to glory in my ſelf; I acknowledge that I am a ſinner, yea one of the greateſt and vileſt that has owned a profeſſion of Religion, and one of the moſt unworthy that hath Preached the Goſpel, my corruptions have been ſtrong and many, and have made me a ſinner in all things, yea, even in following my Duty, and therefore, righteouſneſſe have I none of my own, all is vile; but *I do believe that Jeſus Chriſt came into the world to ſave ſinners whereof I am chief*, through faith in his righouſneſſe and blood have I obtained mercy, and through him, and him alone have I the hope of a bleſſed Conqueſt and Victory over Sin and Satan and Hell and Death; and that I ſhall attain unto the reſurrection of the Juſt, and be made partaker of the eternal life, *I know in whom I have believed, and that he is able to keep that which I have committed unto him againſt that day*; I have Preached Salvation through his Name, and as I have Preached, ſo do I believe, and do commend the riches of his free Grace and Faith in his Name unto you all as the only way whereby you can be ſaved.

And as I bleſſe God that I die not as a fool, ſo alſo that I die not for evil doing. Not a few of you, may haply judge that I ſuffer as a Theif, or as a Murderer, or as an evil doer, or as a buſie body in other mens matters; it was the lot of the Lord Jeſus Chriſt himſelf, and hath been of many of his precious Servants and People to ſuffer by the world as evil doers, and as my ſoul ſcars not at it, but deſires to rejoyce in being brought in conformity with my bleſſed Head, and ſo bleſſed a Company in this thing, ſo do I deſire and pray that I may be unto none of you to day upon this account a ſtone of ſtumbling and a rock of offence; Bleſſed is he that ſhall not be offended at Jeſus Chriſt

and

and his poor Servants and Members becauſe of their being condemned as evil doers by the world, God is my record, that in theſe things for which Sentence of death hath paſſed againſt me, I have a good Conſcience; I bleſſe God they are not matters of complyances with Sectaries, or deſigns or practices againſt His Majeſties Perſon or Government, or the Perſon or Government of His Royal Father, my heart, I bleſſe God, conſcious unto no diſloyalty, nay, loyal I have been, and I commend it unto you to be loyal and obedient in the Lord, true Piety is the foundation of true loyalty; a wicked man may be a flatterer and a time ſerver, but he will never be a loyal Subject. But to return to my purpoſe, the matters for which I am condemned, are matters belonging to my Calling and Function, a Miniſter of the Goſpel, ſuch as the diſcovery and reproving of ſin, the preſſing, the holding faſt of the Oath of God in the Covenant, and preſerving and carrying on the work of Religion and Reformation according thereto, and denying to acknowledge the Civil Magiſtrate as the proper competent immediate Judge in cauſes Eccleſiaſtical: in all theſe things (which God ſo ordering by his gracious Providence, are the grounds of my Indictment and Death) I have a good Conſcience as having walked therein according to the Light and Rule of Gods Word, and as did become a Miniſter of the Goſpel.

I do alſo bleſſe the Lord, that I do not die as one not deſired, I know that by not a few, I neither have been nor am deſired, it hath been my lot to have been a man of contention and ſorrow, but it is my comfort that for my own things I have not contended, but for the things of Jeſus Chriſt, for what relates to his Intereſt and Work and the well being of his People; In order to the preſerving and promotting of theſe, I did proteſt againſt, and ſtood in oppoſition to theſe late Aſſemblies at St. *Andrews* and *Dundee* and *Edinburgh*, and the publick Reſolutions for bringing the Malignant Party into the Judicatories and Armies of this Kingdom, conceiving the ſame contrary to the Word of God and to our ſolemn Covenants and Engagements, and to be an inlet to deſection, to the ruine and deſtruction of the work of God (and it is now manifeſt to many Conſciences that I have not been therein miſtaken, nor was not fighting againſt a man of ſtrae:) I was alſo deſirous and did uſe ſome poor endeavours to have the Church of God purged of inſufficient and ſcandalous and corrupt Miniſters and Elders: For theſe things I have been miſtaken by ſome, and hated by others,

but I bleſſe the Lord, as I had the teſtimony of my own Conſcience, ſo I was and am therein approven in the Conſciences of many of the Lords precious Servants and People, and how little ſoever I may die deſired by ſome, yet by theſe I know I do die deſired, and their approbation and prayers and affection is of more value with me, then the contradiction or hatred, or reproach of many others; the love of the one I cannot recompence, and the miſtake, or hatred, or reproach of the other I do with all my heart forgive, and wherein I have offended any of them do beg their mercy and forgiveneſſe: I do from my ſoul wiſh that my death may be profitable unto both, that the one may be confirmed and eſtabliſhed in the ſtraight wayes of the Lord, and that the other, if the Lord ſo will may be convinced, and ceaſe from theſe things which are not good, and do not edifie but deſtroy.

One thing I would warn you all of, that God is wroth, yea very wroth with *Scotland*, and threatneth to depart and remove his Candleſtick, the cauſes of this wrath are many, and would God it were not one great cauſe, that Cauſes of Wrath are deſpiſed and rejected of men, conſider the caſe that is recorded, *Jer.* 36. and the conſequents of it and tremble and fear. I cannot but alſo ſay, that there is a great addition and increaſe of wrath by that deluge of profanity that overfloweth all the Land, and has reins looſed unto it every where, in ſo far that many have looſed not only all uſe and exerciſe of Religion, but even of morality, and that common civility that is to be found amongſt the Heathen. Secondly, By the horrible treachery and perjury that is in the matter of the Covenant and Cauſe of God and work of Reformation: *Be ye aſtoniſhed, O ye Heavens at this, and be horribly afraid, be ye very deſolate, ſaith the Lord, for my people have committed two great evils, they have forſaken me the fountain of living waters, and hewed them out ciſterns, broken ciſterns that can hold no water. Shall he break the Covenant and proſper, ſhall the throne of iniquity have fellowſhip with God, which frameth miſchief into a Law.* I fear the Lord be about to bring a ſword upon theſe Lands, which ſhall avenge the quarrel of his Covenant. Thirdly, Horrible ingratitude, the Lord after ten years Oppreſſion and Bondage hath broken the yoke of Strangers from off our necks, but what do we render unto him for this goodneſſe, moſt of the fruit of our delivery is to work wickedneſſe, and to ſtrengthen our ſelves to do evil. Fourthly, A moſt dreadfull Idolatry, and ſacrificing to the creature; We have changed the glory

of

of the incorruptible God into the Image of a corruptible man, in whom many have placed almoſt all their ſalvation and deſire, and have turned that which might have been a bleſſing unto us (being kept in a due line of ſubordination under God) into an idol of jealouſie by preferring it before him. God is alſo wroth with a generation of carnal corrupt Time-ſerving Miniſters; I know, and do bear teſtimony that in the Church of *Scotland* there is a true and faithfull Miniſtry, bleſſed be God we have yet many who ſtudy their Duty, and deſire to be found faithfull to their Lord and Maſter, and I pray you to honour and reverence and eſteem much of theſe for their works ſake, and I pray them to be encouraged in their Lord and Maſter, who is with them, to make them Iron pillars and Brazen walls, and as a ſtrong defenced Citie in the faithfull following of their Duty; But oh! that there were not too many who minde earthly things, and are enemies to the croſſe of Jeſus Chriſt, who puſh with the ſide and ſhoulder, who make themſelves tranſgreſſors, by ſtudying to build again what they did formerly deſtroy, I mean, Prelacy, and the Ceremonies, and the Service-Book, a myſtery of Iniquity that works amongſt us, whoſe ſteps lead into the houſe of the great Whore *Babylon*, the Mother of Fornications; but whoſoever he be that builds this *Jericho* again, let him take head of the curſe of *Hiel* the *Bethelite*, and of that fleeing Roll threatned in the 5 of *Zech.* and let all Miniſters take heed that they watch and be ſtedfaſt in the Faith, and quite themſelves like men and be ſtrong, and give faithfull and ſeaſonable warning concerning ſin and duty; Many of the Lords people do ſadly complain of the fainting and ſilence of many Watchmen, and it concerns them to conſider what God calls for at their hands in ſuch a day; ſilence now in a Watchman when he is ſo much called to ſpeak, and give his teſtimony upon the perril of his life, is doubtleſſe a great ſin; the Lord open the mouths of his Servants to ſpeak his Word with all boldneſſe, that Covenant breaking may be diſcovered and reproved, and that the Kingdom of Jeſus Chriſt may not be ſupplanted, nor the ſouls of his People deſtroyed without a witneſſe.

I have but a few words more to add; All that are prophane amongſt you, I exhort unto Repentance, for the day of the Lords vengeance haſteneth and is nigh, but there is yet a door of mercy open for you if you will not deſpiſe the day of Salvation: All that are maligners and reproachers, and perſecuters of Godlineſſe and of ſuch as live Godly,

ly, take heed what you do, it will be hard for you to kick againſt the pricks; you make your ſelves the Butt of the Lords fury and flaming indignation, if you do not ceaſe from and repent of all your hard ſpeeches and ungodly deeds: all that are neutral, and indifferent, and lukewarme Profeſſors, be zealous and repent, leſt the Lord ſpew you out of his mouth. You that lament after the Lord, and mourn for all the abominations that are done in this City and in the Land, and take pleaſure in the ſtones and duſt of Zion, caſt not away your confidence but be comforted and incouraged in the Lord, he will yet appear to your joy; God hath not caſt away his People nor Work in *Britain* and *Ireland*, I hope it ſhall once more revive by the power of his Spirit and take root downward, and bear fruit upward, *and of this I am now confident*, there is yet a holy Seed and precious remnant whom God will preſerve and bring forth; but how long or dark our night may be, I do not know, the Lord ſhorten it for the ſake of his choſen, in the mean while be you patient and ſtedfaſt, immoveable alwayes, abounding in the work of the Lord, and in love one to another; beware of ſnares which are ſtrawed thick, cleave to the Covenant and work of Reformation, do not decline the croſſe of Jeſus Chriſt, chooſe rather to ſuffer affliction with the people of God, then to enjoy the pleaſures of ſin for a ſeaſon, and account the reproach of Chriſt greater riches then all the treaſures of the world: Let my death grieve none of you, it will be more profitable and advantageous both for me and for you, and for the Church of God, and for Chriſts intereſt and honour, then my life could have been, I forgive all men the guilt of it, and I deſire you to do ſo alſo; *Pray for them that perſecute you, and bleſſe them that curſe you, bleſſe I ſay, and curſe not: I* die in the faith of the Apoſtles and Primitive Chriſtians, and Proteſtant Reformed Churches, particularly, of the Church of *Scotland*, whereof *I* am a Member and Miniſter; *I* do bear my Witneſſe and Teſtimony to the Doctrine, Worſhip, Diſcipline and Government of the Church of *Scotland*, by Kirk-Seſſions, Presbyteries, Synods, and General Aſſemblies; Popery, and Prelacy, and all the trumpery of Service and Ceremonies that wait upon them, *I* do abhorre; *I* bear my Witneſſe to the National Covenant of *Scotland*, and Solemn League and Covenant betwixt the three Kingdoms of *Scotland*, *England* and *Ireland*, theſe Sacred, Solemn, publick Oaths of God, *I* believe can be looſed nor diſpenſed with by no Perſon, or Party, nor Power upon earth, but are ſtill binding upon theſe Kingdoms, and will be for ever hereafter, and

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are ratified and ſealed by the Converſion of many thouſand Souls ſince our entering thereinto. *I* bear my Witneſſe to the *Proteſtation* againſt the contraverted *Aſſemblies* and the *Publick Reſolutions*; to the Teſtimonies given againſt the Sectaries, againſt the courſe of backſliding and defection that is now on foot in the Land, and all the Branches and parts thereof under whatſoever Name or Notion, or acted by whatſoever Party or Perſon. And in the laſt place, *I* bear my Witneſſe to the croſſe of Jeſus Chriſt, and that *I* never had cauſe, nor have cauſe this day to repent becauſe of any thing *I* have ſuffered, or can now ſuffer for his Name; *I* take God to record, upon my ſoul, that *I* would not exchange this Scaffold with the Palace nor Mitre of the greateſt Prelate in *Britain*; bleſſed be God who hath ſhewed mercy to ſuch a wretch, and hath revealed his Son in me, and made me a Miniſter of the everlaſting Goſpel, and that he hath deigned in the midſt of much contradiction from Satan and the World to ſeal my Miniſtry upon the hearts of not a few of his people, eſpecially, in the ſtation wherein *I* was laſt, *I* mean, the Congregation and Presbytery of *Stirling*; and *I* hope, the Lord will viſit that Congregation and Presbytery once more with faithfull Paſtors; God forgive the poor empty man that did there intrude upon my Labours, and hath made a prey of many poor ſouls, and expoſed others to reproach and oppreſſion, and a famine of the Word of the Lord; God forgive the miſleaders of that part of that poor people, who tempted them to reject their own Paſtor, and admit of Intruders, and grant that the Work and people of God may be revived there, and through all *Britain*, and over all the World. Jeſus Chriſt is my Light and my Life, my Righteouſneſſe, my Strength and my Salvation, he is all my Salvation and all my deſire; Him, O Him, *I* do with all the ſtrength of my ſoul commend unto you; *Bleſſed are they that are not offended in him; Bleſſed are they that truſt in him: Bleſſe him, O my ſoul, from henceforth even for ever.* Rejoyce, rejoyce, all ye that love him, be patient and rejoyce in tribulation; bleſſed are you, and bleſſed ſhall you be for ever and ever, everlaſting Righteouſneſſe and eternal Salvation is yours, all are yours, and ye are Chriſts, and Chriſt is Gods. *Remember me, O Lord, with the favour thou beareſt to thy People; O viſit me with thy Salvation, that I may ſee the good of thy choſen, that I may rejoyce in the gladneſſe of thy Nation, that I may glory with thine Inheritance. Now let thy Servant depart in peace, ſince my eyes have ſeen thy Salvation.*

FINIS.